

ANTI-SLAVERY BUGLE.

"TO UNION WITH SLAVEHOLDERS."

VOL. I.

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NO. 17

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The closing of the doors of the Friends' meeting house in Dublin against the noble-hearted Douglass, the representative of three millions of American slaves, has elicited the following excellent appeal from Richard D. Webb and Thomas Webb, highly esteemed members of the Society of Friends:—*Liberator*.

TO THE MEMBERS OF THE SOCIETY OF FRIENDS IN DUBLIN.

DUBLIN, 17th of Ninth month, 1845.

DEAR FRIENDS:—We learn with regret, that the Monthly Meeting of Dublin has this day concluded to withhold the further use of the Friends' Meeting House in Eustace-street, from Frederick Douglass, for his lectures on American Slavery.

We cannot imagine any thing more inconsistent with the profession the Society makes before the world, than the reasons we have heard assigned for this decision. No objection was made to the character of the lecturer, or the truthfulness of his testimony; as far as he is concerned, the fact he was obliged to bring forward to prove his position, form the chief difficulties in the way of Friends. The objections that were made were of three kinds.

Some Friends, who make no special objection to anything that has been said in the course of the two lectures delivered by Frederick Douglass, do not wish that their meeting house should be applied to any other purpose than those of worship and discipline. The cause of humanity appears not in their eyes holy enough for the meeting house premises. We know they would not like it to be supposed that they believe, in common with most other Christian professors, that there is something especially sacred in the bricks and mortar of a place of worship; for Friends look upon all ceremonies of consecration as rank superstition. Nevertheless, many, although they cannot precisely tell why, do not feel easy at the idea of any such place being made use of, except in a religious capacity. The association of ideas is so strong upon their minds, that they unconsciously give way to the same superstition which they condemn when openly manifested by others. It would otherwise be difficult for such as these, to assign any objection to the meeting house being lent for the purpose of hearing Frederick Douglass, who was once a slave, and is now a man, reveal the dark secrets of the house of bondage, and point out to us the means by which we may assist in the blessed duty of "undoing the heavy burdens, and letting the oppressed go free."

How can the Anti-slavery Meeting be objected to, whilst the Finance Committee starve nobody, though held on the same premises?

Some Friends fear that Frederick Douglass does not express himself in a sufficiently gentle spirit. Only think of those who have been nurtured in the lap of ease, who have never experienced cruelty, hunger, or the midnight of the mind which is the fate of the bondman, asking a slave to speak in silken terms of Slavery. Frederick Douglass has drunk the bitter cup to the dregs. His back is even now furrowed with the cowskin, his soul burns with the wrongs he has endured; the slaveholders have done their utmost to make a brute of him; and at this moment, if they yet live, his grandmother, his brothers and sisters, and other companions of his youth, are crouching beneath the iron heels of Christian professors in the South.

Objections such as these, are called *pro-slavery* in America. They are such as are emotionally thrown in the face of Abolitionists, by those who say they are *anti-slavery* at anybody, whilst they do nothing themselves to prove their sincerity, and can never be satisfied by any thing that is done by others for the overthrow of Slavery.

A third class of objectors are those who, while they have no objection that an Anti-Slavery lecture should be delivered in our meeting house, cannot bear that any thing offensive to any class of professors should be uttered there—much less anything in the slightest degree insulting that Friends have not done their duty in the Anti-slavery cause. We may portray the sin of Slavery in the darkest colors, but it will never do to charge it home to the sinner, or to say to him, "Thou art the man." Yet this expo-

sure is the very thing that is necessary. Sin never becomes so insidious as when it takes the cloak of religion to serve the devil in. Anti-Slavery has no more dangerous foe to contend with than pro-slavery religious communities, or societies, which, whilst they profess regard for the slave, refuse to make any effort to break his chains.

The Church members of nearly all the sects in the free States recognize their fellow professors of the South. This intercourse, cemented by commerce, intermarriage, and social intercourse, inevitably tends to strengthen the pro-slavery sentiment in the national mind. We can scarcely appreciate how powerful are sectarian influences; they have grown with our growth, and strengthened with our strength; it is difficult to be unmoved by any insinuation derogatory to the fair fame of the religious body to which we belong. We readily forget the claims of humanity in deference to those of our sectarian organization. No wonder, then, that religious bodies in Ireland should wince when they hear the conduct of their slaveholding fellow professors portrayed in the colors which truth demands; when they listen to documentary evidence of the extent to which Conferences, Synods and General Assemblies have conceded to the demands of avarice and oppression.

If the nominal Christianity of the slave States supports the horrible system of Slavery, it must be exposed to the execration of the world. It must not avail a slaveholder to say that he is a Methodist, a Presbyterian, a Baptist, an Independent. The facts must be told. A mere relation of the cruelties and perjuries inseparable from slavery will not do. We must strip away the mask of religion worn by the slaveholder. This must be done; and no man who relies upon principle will hesitate to do so.

Since the increase of steam navigation has brought the United States so near to us, we have learned that Friends in America, as well as all other sects, have been obliged to lower their testimony—their practical testimony, we mean—in order to conciliate the good opinion of the pro-slavery community. We know that they are as deeply imbued with the odious prejudice against color, (that offspring of the institution of Slavery,) as any other portion of the people. We are aware that there are some bright exceptions, but, alas! they are comparatively few. The sum of the Society's exertions in America, now consist in an occasional address from a Yearly Meeting or a Yearly Meeting's Committee, instead of the hearty individual exertions which result from a true appreciation of the evils of Slavery, and a sincere desire for their removal. If we are in earnest, we would not rest satisfied that half-a-dozen select friends should keep the conscience of a whole Yearly Meeting at ease as to their duties, when every one should put his shoulder to the work, for the extinction of this cruel, bloody, unchristian system.

What is 'testimony' worth, if it be not felt and acted upon? Are we to be satisfied that we have done our duty in the matter, if once a year we send a gently breathed whisper across the Atlantic to our American brethren, reminding them of their duty, whilst they respond by a half a whisper in reply, to the effect that they will act when 'a right opening' comes? A right opening! When their houses burn, when their children drown, when money is to be made, or political parties to be aggrandized by their assistance, do they sit with their hands before them, and wait for 'right openings'?

Let us beware lest the love of reputation, and the wish to stand well with the community, outweigh our regard for the claims of humanity. We do not act as if we felt that our brethren were in bonds; as if we believed that 'God has made men of one blood to dwell upon the face of the earth.' As a Society, we are not in earnest on this question; we rest complacently, satisfied with the good deeds of our predecessors.

Oh, that the consciences of Friends were aroused on this great question. This would be the case, if we turned our attention to its many important bearings; to the degradation of the slaveholder; to the sufferings, the heathenism, the brutal prostration of the unhappy slave. Think of 2,500,000 men, women, and children, in the worse than Egyptian night of Slavery. Feel for the perversion of every right principle, which reconciles six millions of professing Christians to the perpetration of such wickedness. Neither civilization, nor religion, nor the happiness of the human family, can prosper in any extended sense, so long as Slavery is permitted to curse the United States. Every one has it in his power to hasten the day of its overthrow. No amount of religious profession, no solemn testimonies, no washing of the outside of the cup and the platter, will excuse us from doing our parts in the matter.

We remain respectfully, your friends,
RICHARD D. WEBB,
THOMAS WEBB.

POSITION OF IRELAND.

In a speech recently made by him at a meeting of the Loyal Repeal Association in Dublin, Daniel O'Connell endeavored to show that England's extremity would be Ireland's opportunity—and he was right. He said—

Passing across the Atlantic, let us see what is the position of America (hear.) It is clear that England must either submit to abandon the Oregon territory, or America must do so, and America, in that case, would be covered with disgrace after all her vaporing. England says that America must not have the Or-

egon territory—America says she must have it, and we will see whether this quarrel of words will be followed by a quarrel of blows (hear, hear.) While America has the cancer of negro slavery working at her heart's core—while a remnant of slavery exists in America, she can never be strong or prospering in war, or able to hold her own against a hostile nation (hear.) There is within her the plague-spot of slavery, and God forbid that any country should ever be permanently powerful that is tainted with that infernal system (cheers.) But England has to fear, however, the commencement of such a war.—She has cause to apprehend it, and whatever tends to the creation of difficulties for England, adds to the chances of our own success (cheers.) We are in this position; the Irish nation are all but unanimous for Repeal—they are determined to carry it by peaceable means alone, but the Irish nation is watching for the difficulties of England (hear, hear.) The moment that England wants our assistance, that instant we will achieve our freedom (cheers) and it will therefore be ever a legitimate object of speculation to the Irish people to look to the affairs of England (hear, hear.)

The Liberator introduced to the meeting Mr. Douglass, who had been an American Slave.

Mr. Douglass said he would not be expected to speak of Repeal as a political question, but he felt bound to say that the expression of sympathy which he had just heard for his enslaved countrymen, had stirred feelings within him which he could not express.—He had often heard of the Liberator when he was a slave in a way that was dear to his heart; he had heard of him in the curses of his masters, and thus he was taught to love him (loud cheers.) O'Connell was denounced by the slaveholders in America, as he was denounced by those in this country who hated Repeal. The poor trampled slave of Carolina had heard the name of the Liberator with joy and hope, and he himself had heard the wish that some black O'Connell would rise up among his countrymen, and cry, 'Agitate, agitate, agitate!' He had stopped in this country for a month, to see the Liberator, and when he heard of his approach in the streets of New York, he rushed forward to catch a sight of him who had ever befriended the poor negro (cheers.) He never had such feelings before, the whole course of his life as he had lived, he looked on that meeting with fresh interest for his object, and tonight that vision came before him, a slave whose back had been branded with the scourge (sensation.) The spirit that animated those whom he then addressed had a kindred spirit in America, and thousands there who hated slavery were devoted to the cause of Ireland (hear.) There was great bluster and noise in the United States when O'Connell denounced slavery; but he (Mr. Douglass) was happy to assure them that his words produced great effect among the Americans (hear, hear.) Mr. Douglass resumed his seat amid applause.

Daniel O'Connell will elicit afresh the anathemas of the southern slave-stealers, for thus honoring as 'a man and a brother,' one of their fugitive chattels; but these will be regarded by him as in fact the highest encomiums that can be bestowed upon him. He who receives the curses of tyrants is sure to obtain the blessings of the oppressed, and the respect and gratitude of every friend of human liberty. The enthusiastic manner in which Mr. Douglass was received by the Repeal Association is highly creditable to that body, and will drive another nail into the coffin of American Slavery.—*Liberator*.

ANCIENT RELIGION OF THE SOUTH.—A copy of the 'Imperial Herald' of Nov. 17, 1795, printed in Newburyport, contains the following, which we find in the list of deaths:

Died, on the 9th of October last, at Beaufort in South Carolina, the Rev. Matthew Tate, in the 46th year of his age.

In his will were the following paragraphs: "I enjoin it upon my executors to publish in all the newspapers in Charleston, that I depart life under a full persuasion, that if I died in possession of a slave, I should not conceive myself admissible into the kingdom of heaven."

Acquaint Dr. Rush, of Philadelphia, of my decease, and request him to insert the above in the papers of that city."

This was before South Carolina was wholly given over to tyranny—before the spirit of the revolution had entirely died out.—*Essex Transcript*.

"A PROTEST."

The following PROTEST was forwarded to us last week, with the request that we insert it in the *Advocate*, which we cheerfully do.—In the note which accompanied it, we are told "the idea in getting it up was to have it published in the *Baltimore Pictorial* and *Clar's True American*," but being delayed longer than was originally intended, it was thought best that we first give it publicity, and request the papers just named, and Anti-slavery papers generally, especially the *Chicagoland Herald* and *Anti-slavery Bugle*, to copy the same. We hope the papers named, and all others favorable to the cause of Justice and Mercy, will extend its circulation.—*Liberty Advocate*.

A PROTEST.

Addressed to the People of Missouri, Maryland, Kentucky, and Virginia; and especially to those residing within the Districts where Thompson, Burr, Fairbanks, Torrey, and Boyd, received sentences and are imprisoned on charge of seducing Slaves.

Wherefore are these men incarcerated!

Not for any crime; but for acts on which angels smile, and Heaven looks approvingly down—acts which an enlightened intellect & a benevolent heart would dictate as the noblest that human beings are capable of. Not for violating the law of God, but for fulfilling the highest injunction ever given to man, namely, "as ye would that others should do to you, do ye even so unto them." They saw in the crushed and bleeding victims of American Slavery nearly three millions of Christ's representatives; hence they nobly dared to open the prison doors of those that were bound, remembering his declaration, "inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me." For this deed of mercy, they receive a felon's doom; for this Samaritan-like act, in a land of professed Christians, of Bibles, and Churches, they are torn from the bosoms of friends and the endearments of home, and cast into loathsome dungeons, there to pine in want, and perhaps sink prematurely into their graves.

Though the declaration that "all men are created equal, and endowed by their Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness," is annually endorsed and acknowledged to be the nation's political Chart, yet we behold immured within prison walls, confined to the grated cell, those who, in a land claiming to be Republican and Democratic, would reduce to practice that Declaration—believing it to be immutable truth, and not a solemn farce—by restoring to those who had been robbed of their liberty, that priceless boon.

The undersigned, in the name of suffering, bleeding, down-trodden humanity, in the name of Him who commanded us to "remember those in bonds as bound with them," "to break every yoke and let the oppressed go free," and in the name of all that is just, and good, and true, do most solemnly protest against their imprisonment, as an act degrading to humanity, and in violation of the laws of nature and of nature's God—a trampling on every principle of Christianity, and Republicanism, which must awaken scorn and righteous indignation of the virtuous and philanthropic every where.

Signed by Wm Robinson, and three hundred and fifty-five others, mostly of Harrison, Jefferson and Belmont counties, Ohio.

JOHN A. INNIS.

We had the pleasure of seeing Mr. John A. Innis of Salem, Massachusetts, at our office on Tuesday last; the Philadelphia Monday morning papers reported him in the Baltimore jail on a charge of slave-stealing, and so, sure enough, he was on Saturday and Sunday last. How he felt at his release from those shades of death, we have no words to describe. Knowing him to be a sturdy and bold abolitionist, we had but little hope of his escape from the grip of the slavers. For when law itself is crime, innocence affords no confidence. He was, it seems, travelling from Washington City homeward, accompanied by a free colored man who has long lived in the District of Columbia. At Baltimore, as at Washington City, he purchased tickets at the railroad office for himself and John, who could pass these gentry only as Mr. Innis's servant.

At Baltimore, however, the lynx-eyed man-thieves, employed as police officers, at once discovered that he had nothing of that howle knife bluster of bearing that distinguishes the Southern Baron, and this was enough to fasten suspicion of slave stealing upon him.—He was arrested, examined and committed to the city jail for further examination. There he lay until on Monday a dozen letters from friends at Washington, all testifying that John was always "taken, deemed, reputed and held" to be a freeman at the Federal City, arrived at Baltimore, and Mr. Innis was discharged by the committing Magistrate.—But John, poor John, thus proved to be a freeman is kept in jail probably for sixty days to await the leisure of the law for the appearance of his owner, and then to be sold for his jail fees if not paid by himself or by his benevolent friends!!!

How glad we are that we never did make "Fourth of July oration." It would have been such a lie—such a web of lies as no repentance could atone for—as it is, we ask the wide world's pardon for our once childish pride in the name of American citizen.—For this thing of being born with the declaration of independence in one's pocket, and being taught to talk about our Washington, Warren, Franklin, and Adams, makes such a fool of a boy that he sometimes thinks himself a freeman. Heaven help us; we are born just where it happens—some of us black and others white; the one set slaves and the other tyrants. But few have the luck to turn up Indians and so escape the villany and villainage of American Nationalism.

So situated, we are too familiar with our doom to be surprised at the facts in Mr. Innis's story, which we have already noticed, but we were not quite prepared for his account of his board and lodgings in the Baltimore jail.

Five beds spread upon the floor of a filthy cell for the accommodation of twelve prisoners. One pound of raw beef and as much mixed corn and wheat bread once a day for each man, with a couple armfuls of fire-wood to cook their meat with, and as much water as they please. Not a potato, nor a pinch of salt nor a slice of butter, a drop of milk or a cup of coffee, at the expense of the city, for any unfortunate traveller that their

police please to waylay and detain against his will. Verily, the modern feudalism of the south seems to be a very faithful copy of all that was mean and cruel in the ancient, lacking only the real chivalry and magnanimity that gave it all its barbarous dignity. If any thing could restrain a decent man from negro-stealing, the Baltimore jail would do it. We would be afraid of being suspected of such a thing or of any thing else, indeed, if we must lie there until the day of trial.

Mr. Innis speaks very favorably of the committing magistrate, Mr. Gray, and of his fellow prisoners; they were gentlemen. The man-catchers and the man merchants that crowded the Squire's office behaved themselves like so many blackguards and ruffians. We will not trouble the State of Maryland to strip those fellows of their authority and turn them out of office—we will attend to that ourselves, so soon as we get Congress a little reformed, and a freeman in the President's chair; but we do respectfully request the police of Baltimore to oblige us by taking up in turn every citizen of that city and confining him in that cell for one day and night on suspicion,—say of original sin,—to be fed and lodged in the manner now provided by the city authorities for strangers, and let them be released by the committing magistrate summarily, for want of probable evidence of their guilt—that's all.—*American Citizen*.

From the Concord N. H. Independent Democrat.

THE MASK OFF.

The late Convention in Texas held for the purpose of forming a State Convention preparatory for admission into the Union, has inserted in it the following provision in relation to slavery:

SEC. 1.—THE LEGISLATURE SHALL HAVE NO POWER TO PASS LAWS FOR THE EMANCIPATION OF SLAVES, WITHOUT PAYING THEIR OWNERS A FULL EQUIVALENT IN MONEY, FOR THE SLAVE SO EMANCIPATED. THEY SHALL HAVE NO POWER TO PREVENT EMIGRANTS TO THIS STATE FROM BRINGING WITH THEM SUCH PERSONS AS ARE DEEMED SLAVES BY ANY OF THE UNITED STATES, SO LONG AS ANY PERSON OF THE SAME AGE AND DESCRIPTION SHALL BE CONTINUED IN SLAVERY BY THE LAWS OF THIS STATE; Provided, that such slaves shall be the bona fide property of such emigrants: Provided, that laws shall be passed to prohibit the introduction into this State, of slaves who have committed high crimes in other States or Territories.

There you have a strong provision for the eternity of slavery; yet when this constitution shall be submitted to the American Congress at its next session for approval, we shall see the very dough-faces sanctioning it who all along have pretended that the effect of annexation would be to "enlarge the area of freedom!" With this provision staring them in the face, the greedy demagogues among us, with Democracy upon their lips, but the spirit of tyranny in their hearts, will still have the impudence to urge the people of New Hampshire to send out another doughface into Congress, in order to annex Texas with such an ungodly constitution. Out on such unchristianised conduct, and let demagogues find out that they cannot sell like so many sheep the people of the Granite State to Slavery. Their unprincipled purposes are now understood, and the people will again make known in heavier thunder tones their abhorrence of this scheme, the direct tendency of which is to sink a large portion of mankind into a more hopeless thralldom.—No sophistry can manufacture any other result, and they who make the attempt will find in the withdrawal of public confidence, a reward for their heartless efforts.

DARING OF ABOLITIONISM.—This fell spirit it has made its appearance among us.—The grand jury of this county, on Wednesday last, indicted the Rev. Mr. Wagner, of this county, for preaching, a short time ago, an inflammatory abolition sermon, in the hearing of a large portion of our slave population. It is to be regretted that this matter ever happened; that any ministers of the Gospel of Peace should so far forget the dignity of his station and the benignity of that religion which he professes to preach, as to denigrate the pulpit concerned to the worship of the God of Love, by proclaiming from that holy place such sentiments, and seeking to inculcate principles which, he must know, would produce strife, discord, and contention among men and so far disregard, not only the dictates of reason and propriety, but the laws of the land, as to seek to promulgate, in this portion of our Confederacy, the destructive and hell-born doctrines of abolitionism. We refrain from saying more, as the whole subject will be brought before the proper tribunal, where we doubt not the reverend gentleman will be dealt with justly and fairly.—*Staunton Democrat, Va.*

THE BIBLE REFUSED TO FUGITIVE SLAVES.—The Oberlin Evangelist of April 23d, contains a letter from Mr. C. C. Foote to the Rev. I. J. Rice, Missionary among the fugitive slaves in Canada West, in which he states, that Mr. Rice's request for "a box of Bibles" was presented by him (Mr. Foote) to the "Agent of the Orleans Bible Society, who was in favor of the grant" that at a meeting of the Society, subsequently, he (Mr. Foote), in answer to inquiries, gave such information as he had respecting "the ability of the fugitives to read, their thirst for the joy of life, their present destitution, the joy with which the precious would be received, and the eagerness with which it would be devoured by those whose souls had been emancipated from the bond-

age of sin," &c. &c.; that the granting of the request was opposed at the meeting on several grounds, and was finally refused; and that among those in the opposition was the "General Agent," who was present and urged on the people the importance of giving the Bible to all the world." This is truly, as the Oberlin Evangelist styles it, a "Mournful Development." We notice it, to put it on record, and to request Mr. Foote, or some one cognizant of the facts, to give us the name of the "General Agent" mentioned, and the name of the Society, whose general agent he is. Please communicate with A. A. Phelps, 118 Nassau Street, New York, by letter, and as early as convenient.—Reporter.

SLAVERY AS IT IS.

A friend has furnished us the following extract of a private letter, from a lady, dated

BALTIMORE, Aug. 2d, 1845.
"And while I am on the subject of West River, I may as well tell another story. A certain Samuel Hamilton had a poor little negro boy 10 years of age and the key of the safe being mislaid, it was charged upon the boy. He tied him up by the heels, and chastised him, every once and again stopping to demand of him where it was, and the boy under the torture of the whip would say it was in such a place; search being made, and the key not being found, the whipping was resumed, until he had kept him suspended over an hour. When taken down, he says, the boy pretended to be crazy, and so he whipped him again, but finding him somewhat indisposed, he became alarmed, and sent for a physician, (for he did not intend to kill him,) but before relief could be afforded the boy was in a state of apoplexy, and died. The master then collected six of his neighbors, and got them to testify under their hands that the boy had been moderately whipped, and had died of apoplexy—but that no blame whatever could attach to the master.

Now, is not that a beautiful specimen of the power of a master over his slave? Well, for the honor of West river, I may state that it did not rest there—for Dr. C— hearing of the matter, got on his horse, and rode round amongst his neighbors, and asked them if this foul murder was to be quietly passed over, and no notice taken of it. They declared it should not, and a jury of twelve men was procured, who dissected the body; and after examination, gave their verdict 'that the boy had been suspended by the heels more than an hour, inhumanly whipped and that apoplexy had followed in consequence.'

I forgot to tell you that the key was found in the mistress's bureau. One of the six gentlemen was summoned as a witness: he said, 'what! ride 12 miles for a dead nigger! he would not go that far to bring him to life—he was not worth a half dollar—he was only ten years old.'

I reckon he will be worth more than a half dollar when he comes to confront him at the bar of Him whose ways are equal—but I am sick of the subject, and am sure you must be. (This is the second case of whipping to death in the refined neighborhood of West river.)—C

ABROGATION OF LAW BY SLAVERY.—A week or two since, a party of Marylanders' wagons called at the house of a man named Jefferson Johnson, living near Eastlim; Gloucester county, N. J. and inquired of the children for their mother. Hearing that she was at work at Mr. Beck's they proceeded thither, found the woman milking a cow in the yard, seized her dragged her by force into one of the wagons, back to Johnson's house, seized the three children, (who were born in New Jersey) put the whip to the horses, and went off unresisted and unharmed.

Reader, this transaction was a literal carrying out of the decision pronounced by Judge Story in *Prigg's case*. The laws of New Jersey are annihilated, that the power of slavery may prevail.

TEAR HIM OUT.—The Louisville Morning Courier is calling upon the people of Kentucky to purge out from among them that "incendiary sheet," the New York Tribune. The "abolition press improper" is growing more and more unpopular.

A RUNAWAY PREACHER.—A late Ky. paper contains an advertisement offering a reward of \$100 for the recovery of "a negro man named Richard," who is 40 years old, reads and writes very well, is a preacher and has a license to exhort, endorsed by the Elder of Stone River Circuit or Murfreesboro' Station. The advertisement states that he preaches and sings well, it is supposed he will try to make his living in that way. The crime for which he is advertised is two-fold—he is black, and was born contrary to the Declaration of Independence. Perhaps he has some wild notions of his responsibility as a preacher, and is inclined to give too liberal a construction, to the passage, "Go ye into all the world," &c. Is not this a great country, where preachers of the everlasting God are advertised like stray cattle.

COMMUNICATIONS.

PROCEEDINGS

Of the Regular Meeting of the Columbiana District Anti-Slavery Society, held in Columbiana, on Saturday and Sunday, Nov. 1st and 2nd.

The Society convened in the Friends' meeting house in Columbiana, on Saturday morning. The attendance was rather small, and composed principally of strangers, but few of the citizens being present, owing to the fact, as was supposed, that they had been denied the use of the house for some time past for the meetings of the Temperance and Anti-slavery Societies of the place, and in consequence of which an impression prevailed through the country, that a house could not be obtained to hold the meeting in. Such is the testimony the Society of Friends in Columbiana bears against the sins of Intemperance and Slavery. The meetings on

Sunday were held in the house occupied as a meeting house by the Wesleyans, when the attendance was somewhat larger. The meetings during the day on Saturday, were occupied with addresses from Benj. S. Jones and J. Elizabeth Hitchcock.

A Business Committee was appointed, which reported the following resolutions:

Whereas, The Constitution of the United States has been ordained by the people, is a contract of the one with the many, and the many with the one which they may yearly renew or at any time repudiate; and whereas it was evidently the intention of the framers of that document to give "solemn guarantees" to the system of slavery, and to strengthen the might of the oppressor by legalizing the power of the nation for the suppression of slave insurrection, by declaring the fugitive slave should be delivered up, and by allowing to slave claiming districts a representation upon their slave property, thus making the American Union a terrible engine of tyranny and cruel outrage; and whereas, moral honesty forbids us to endeavor to alter the meaning of a contract, or attempt to place other construction upon it than the contracting parties designed at the time of its adoption; therefore

Resolved, That the Constitution of the United States is a pro-slavery document, and that the construction which the people have put upon it, and that given it by the Supreme court, which they have appointed to be its interpreter, is in accordance with the intention of its framers, and with its pro-slavery character.

Resolved, That faithfulness to the cause of the slave and consistent advocacy of the principles of liberty, require that we should refuse to be parties to it, and that we no longer support it either by holding office or voting under it, but that we repudiate it by word and deed, and strive by peaceable means to effect a dissolution of the Am. Union, which is the bond of the Am. slave.

Whereas, It is the religious influence of the land, the teachings of the church and clergy which moulds public opinion and gives life and strength to the institutions of our country; and whereas the clergy claim this power, and declare that without the countenance of the church hardly any proper enterprise can succeed, and with it, that scarcely any can fail; and whereas, slavery is an Am. institution, and exists in a country which claims the name of christian, is tolerated and justified by organizations calling themselves a part of the church of Christ, and is practised by men who are professors of that religion; therefore

Resolved, That upon the Am. church and the Am. clergy rests the awful responsibility of the continuance of slavery in our land: that we regard the former as its bulwarks, the latter as its body guard.

Resolved, That the church of Christ never made a slave, never held a slave, never justified slaveholding, and never refused to plead for the captive's deliverance; and therefore those denominations that tolerate or justify slavery, or who pass by in neglect on the other side, are not a part of the church of Christ however bold may be their claims, however high their profession.

Resolved, That to contend that a christian can hold christian fellowship with those who are not christians, that he can recognise as members of the church of Christ those whose actions are not based upon principles which Jesus set forth in his teachings, is to contend for an absurdity which is derogatory to christianity, and highly injurious to the cause of pure morals.

Resolved, That in the capture of the three Ohioans by Virginia kidnappers, we recognize another manifestation of that power which has reduced nearly three millions of our fellow citizens to a state of abject bondage, and an evidence that if we would preserve the remnant of liberty we yet retain, we must oppose in every shape and form the aggressions of the slave power.

The resolutions relating to the churches and clergy were taken up on Saturday evening, and discussed during that meeting and the forenoon meeting on Sunday, when they were unanimously adopted. Those relating to the U. S. Constitution, and the one in relation to the captured Ohioans, were discussed on Sunday afternoon, and adopted without a dissenting voice. It was voted, that all the papers in the county friendly to the cause of Emancipation be invited to publish the proceedings. Adjourned to meet in New Lisbon on the first Saturday in February, 1846.

LOT HOLMES, Pres't.

WM. C. ALEXANDER, Sec'y.

Other papers please copy.

TO A. PICKERING.

FAIRPORT, 10th mo. 19th, 1845.

I have carefully read the three numbers of the "Evangelical Union" which you have been so kind as to give me, and purpose to review some of the matter found in them.—These three Nos. I understand were sent to me for the purpose of opening my eyes and curing me of my *Infidelity*. I am glad to learn, that some of my Quaker friends have such a "travail" for me, and should feel some reciprocal sympathy for them as Quakers, were it not that I have received treatment from them of the most damning character, treatment calculated to shut all the portals of the heart, and make it wretched. But to return to the "Union" for that is the thing under consideration now.

The first thing worthy of notice is found in the prospectus, to wit: "The editor (Elisha Bates) has long been persuaded, that a periodical devoted to the common interests of christianity, without being sectarian might

be eminently useful," * * * "with these views the Evangelical Union is now offered to the public," &c. In the above extracts there is not very much that can be objected to, (though I don't like the word "*Evangelical*,") and were it not for something which follows, it might be palmed on an unsuspecting reader for gospel. Elisha says it is not sectarian. This is a palpable falsehood, and the writer might be indicted for uttering it, but fortunately, no body cares to do so. "Not sectarian," yet none but "*evangelical christians*," can have part or lot in the matter. Now it is evident that Elisha means by the term or phrase "not sectarian" that the "*evangelicals*" must cease to be so with regard to each other, and to bring this desirable thing about, he humbly dedicates his most humble self and the "Evangelical Union." The objects for which this publication is gotten up, are, to put down Roman Catholicism and modern Infidelity. They are to be put down by a Union of the EVANGELICAL Churches. Elisha says "the Romans are putting forth their energies to establish their supremacy in this country." Now I believe the same may be said of the evangelical churches, and especially does Elisha Bates desire it. And I believe I would rather live under the tender mercies of the Pope than be crushed beneath the ponderous care of evangelism. There is no difference in ecclesiastical organizations when once they get the supremacy. The Roman Catholic Church was once characterized by the very virtues which Elisha Bates pretends to admire; but as she grew old she departed from the faith that worketh by love, and corruption, the legitimate result of said departure found its way into her sanctuary. So has it always been, and so will it be with the evangelical churches. Let them once become consolidated (for that is Elisha's object,) and their power will be felt by a world that has had the misfortune to be ruled too long by ecclesiastical authority. I regard any measure that has for its object the building up of power, dangerous in the extreme, and from my knowledge of the blood-thirsty nature of the evangelical churches, I deeply lament so dreadful a calamity as their union would be. The power of the Beast is now broken, and our safety depends on its weakened condition.

The Roman Catholics in the eyes of Elisha Bates are not evangelical. How he found that out is past my knowledge, unless the "Spirit" told him so, for it told him many things about the time of the division of the Quakers. As for me, I cannot see any difference between Catholicism and Evangelism. Let us compare them and discover the difference if any. I have sat under the "dropping of their sanctuaries" and have found none. The Romans profess to believe in Jesus Christ, so do the evangelicals. The Catholic Priests preach from the Scriptures, so do the Evangelicals. The Romans observe divers ordinances, so do the Evangelicals.—They love power, so do the Evangelicals.—They have a "man-made ministry," so have the Evangelicals. "Their Priests preach for hire, and divine for money," so do the Evangelicals. "They are greedy dumb dogs that can never have enough," so are the Evangelicals. "They rob widows' houses and for pretence make long prayers," so do the Evangelicals. They are a "Brotherhood of thieves," and so are the Evangelicals. Thus we might go on, and on, and still find no difference. Perhaps the Evangelicals won't like this comparison. I am certain the *unointed* Elisha will think me *Infidel* for making it. But is it not clear, that if these several leading virtues enumerated above, entitle one to the name of "Evangelical," they do the other?

But the other object for which this union is to be brought about is, to oppose modern *Infidelity*. Elisha says the *Infidels* are trying to overthrow all the restraints of law and order, and he introduces the name of Wm. Lloyd Garrison, and associates it with Robert Owen; and these are the leaders of the *Infidel* gang. On page 27, Elisha quotes from Garrison's editorial of Oct. 18th, 1841, some remarks commendatory of Owen, but designedly omits that part which says he regards Owen's philosophy *sadly* defective.—How hard it is for a Priest to be honest! I do not know what Owen's views are on the many exciting topics of the day, never having seen any of his writings, but from the reports of Wm. Lloyd Garrison who considers his philosophy *sadly* defective; I have not a very good opinion of him as a philosopher. Elisha Bates wishes to associate these men together in order to destroy Garrison's influence, and all others who sympathize with him. Does not Elisha Bates know the nature of the anti-slavery platform? Does he not know that that platform is free for all to stand upon and bear their own testimony against slavery, in their own way? All that is necessary to entitle a man to membership, is to be opposed to slavery. The Jew, Greek, Scribe, Pharisee, *Infidel*, Deist, Catholic, and Evangelical, can all stand on

that platform and none are bound or responsible for the others peculiar tenets any more than if they had met together for the purpose of raising a log cabin. If Elisha's inference is correct, and I must follow his philosophy, and his house were to get on fire, it would be dangerous for me to throw a bucket of water upon it, because in so doing I should become an "Evangelical." Robert Owen is an abolitionist and he also is an *Infidel*. Wm. Lloyd Garrison is also an abolitionist, therefore he is an *Infidel*. Elisha Bates professes to be an abolitionist, and hence he too is an *Infidel*. This is his reasoning, but to me it is a little as Owen's Philosophy appeared to Garrison, "*sadly* defective." But these men are trying to overturn the restraints of law & order. Well what law are they trying to overturn? I answer the law that holds women and children as chattles personal in the hands of their owners; the former for purposes unspeakably vile, and the other for "stock." The order which they wish to overturn is of two kinds, first, that which is secured by the fear of being murdered, for the order that is now in the south is maintained only by the sword of professed Evangelicals, and in its stead, they wish to establish, or let God establish, that order and harmony which always follows as a legitimate consequence, the living out his law.—The other order which they wish to overturn is the clerical order, with Elisha Bates at its head; for it is a palpable fact that while they preach their damning heresy and build up their evangelical unions, the slave can never go free; and I should hail the day of their overthrow as a jubilee of nations, and a fit theme for angelic choirs. God evidently designed this earth to be the theatre of universal happiness and peace, but it has been cursed by an order more deadly and consuming in its nature than the Locusts of Egypt. The history of this world, is but a history of destructive war brought about by the preaching of this order, and hence I could rejoice in their overthrow as a great public blessing, and I am surprised that Abel Pickering will lend his time and influence in circulating a publication which has for its object the building up of an organization which will not admit him as a member, or fellowship him as a christian.† But Pilot and Herod shook hands on a memorable occasion.

Elisha says these "*Infidels*" repudiate the marriage institution, I have never been able to discover any thing of the kind; had I the acuteness of vision so bountifully lavished on Elisha Bates, I might perhaps discover it. I once heard John O. Wattle lecture on community; and he said, "whatever interferes with the marriage relation is wrong." But one thing I do know, and that is, that the Evangelicals repudiate the God ordained institution of marriage, and compel men and women to herd together like brutes, that they keep women for "breeders," and their children for stock, and that they sell this stock to the tender in human flesh for money to buy Bibles, build meeting houses, and pay their Priests. Yes, they sell little babies, the very same kind of which Jesus spoke and said "of such is the kingdom of Heaven," and with the proceeds of their blood and souls, they purchase communion wine. Can any thing be more ridiculous, or more criminal! Yet the pious knaves will lean back from their dinner tables of stolen bread and butter, and charge us with trying to overturn the "restraints of Law and order." They will get up consecrated and anointed Evangelical Christian mobs, and burn our houses, tear up our presses, shoot our Lovejoys; and then charge us with "overthrowing all the restraints of Law and order;" and because we cry against such hellish atrocities they call us *Infidel*, yes *Infidel*! This is the mad-dog cry, and it has always been the cry, the maddening cry of those in authority in every age of the world. This consecrated order stoned to death our ancient Prophets, nailed to the cross our brother Jesus, stoned our Stephen to death, banished our Paul, burned our Rogers and our Servitus at the stake, imprisoned our brothers, Fox, Penn, and Barclay, branded the hand of our Walker, shot our Lovejoy, and are now thirsting for our blood, and then call us *Infidel*!

I should like to notice several other things that are in these 3 numbers of the "*Evangelical Union*," but have not time now. I am thankful to thee for them, and if thou hast any more documents of the "*Evangelical order*" just send them on, but let me in friendship tell thee, that it was thou that taught me my *Infidelity*, and I am a thousand times thankful that through thy instrumentality, I became acquainted with the Truth as it is found in the writings of Fox, Penn, Scott, Hicks, and the "Berean," and "Advocate of Truth." These men bore their testimony against the popular sins of their day, and for so doing were called *Infidels*. Perhaps they

* Admitted for argument sake only.

† A. Pickering belongs to the Hicksites, and the Evangelicals call them *Infidels*.

were, and, perhaps I may also be an *Infidel*, but if I and those few that I sympathize with are *infidels*, are all others christians!—We are persecuted and all manner of evil is spoken against us, not only by the established orders (not excepting the quakers, so called) but the publicans and sinners insult us as they pass. It appears to me that to be an *Infidel*, if I am one, requires an amount of courage not generally possessed by those who persecute us. When I beamed acquainted with the principles of truth, I was told that I would meet with trials, but I never once dreamed that the trials I was to endure were to be caused by those whom I considered of the "House of Israel." But Jesus came to his own, and his own crucified him beneath the wheels of their Ecclesiastical Despotism. Yes, they got up an Evangelical mob of "gentlemen of property and standing," and mailed him to the cross, and I must not complain if I receive the same opposition in proportion to my testimony, that he met with. And my greatest prayer is, that I may be preserved from the snares of my Friends, and like Him die in testimony of the Truth.

I am now done, I may have said some things severe and hard to be borne, but it is the severity of Truth, and none but moral cowards will shrink from its presence.—Farewell.

AMOS H. WILLIS.

ANTI-SLAVERY BUGLE.

SALEM NOVEMBER, 14, 1845.

"I love agitation when there is cause for it—the alarm bell which startles the inhabitants of a city, saves them from being burned in their beds."—Edmund Burke.

By a mistake of the printer, we had not enough papers last week to supply all our subscribers, even with those which were badly printed and unfit for use. Will those of our friends who do not care to preserve the paper after it is read, and who reside within twenty miles of Salem return us the 16th No. Direct to "Bugle, Salem, Ohio."

ACKNOWLEDGEMENTS.

We this week publish a list of our receipts. If it contains any error, we will make the correction when it is pointed out. The subscriptions paid to Milo A. Townsend and Carver Tomlinson we will acknowledge as soon as their accounts are forwarded. We should also be glad to publish other receipts. Will our friends enable us so to do?

THANKSGIVING DAY.

Governor BARTLEY has appointed Thursday, the 20th of November, "to be observed as a day of humble prayer and thanksgiving to Almighty God." This announcement comes to us with the stamp of civil authority. It bears the great seal of Ohio, and is not only signed by the Governor; but countersigned by the Secretary of State. The Proclamation is not an ordinary state paper, but is semi-religious, a kind of mingling of Church and State matters, of civil and ecclesiastical authority.

We like prayer, and we like thanksgiving, but it must not be stated, formal prayer, nor thanksgiving as per appointment of State.—The prayer that we approve is that by which one's sincerity is manifested, in which the language of the lips, the desire of the heart, and the action of the will all harmonize, and tend to the spirit's purification, and the elevation of the common brotherhood of man.—The true soul needs not the appointment of a day for prayer and thanksgiving. It feels the blessedness of life, the joyousness of existence, and pours forth one continued strain of gratitude and praise. It looks upon the Spring-time in its beauty, the fresh, young leaves, the many colored blossom, and the rich green of earth's vernal garment, and the fullness of its thanksgiving ascends with the odor of flowers, and the gush of woodland music. And when the harvest time redeems the promises of spring, when the golden fruits of summer hang from the boughs which the blossoms graced, the spirit of thanksgiving bears rule, and the soul rejoices in the blessings of its God. When the bright tints of Autumn blush upon the sky, when the Frost King plants his gorgeous banner on the earth and the woodlands are dressed in rainbow hues, when the first hair sends its exhilarating thrill to the heart, and the spirit seems strong in itself, the true soul remembers the giver of all good and perfect gifts. And when the trees are stripped of their garments, when the greenness of earth is departed, and Winter covers her nakedness with his snowy robe, when the sap has retired to its winter-home and nature rests a little while from her labors, then, too, as in all other seasons, does the spirit of thanksgiving find an utterance in the heart of the true man.

We have no faith in prayer by State appointment, or thanksgiving in conformity with gubernatorial proclamation. To us, such things bear the semblance of hypocrisy, and seemingly indicate a desire, to appear to the world better than we really are. What true

life can there be in that prayer which needs a general muster day for its display, which comes up to the work of thanksgiving "armed and equipped" as the Governor's proclamation directs, and is as obedient to the word of command, as the regimental trainers under our "glorious" militia law. We wonder if those whose prayer and thanksgiving are called forth by the Governor's proclamation, suppose their offerings are more noticed when they can show the broad seal of the State of Ohio as their warrant for the act.—For our part, we think the command to "pray without ceasing" far better authority than any which the State can give.

The recommendation to appoint a "Thanksgiving Day" came from the General Assembly of Ohio. Of whom, we would ask, is that Assembly composed, and what is their position? It is made up of Whig and Democratic politicians, who in the contest for office trample principle under foot, and regard the rights and interests of their fellow men of far less importance than the success of their party. We judge them not by their professions, but by their actions. They sit in their Legislative Hall and play the part of despots; they crush human rights under their iron heel, and drive the Car of State over the prostrate bodies of their fellow citizens. At the very time they recommended the Gov. to appoint "a day of Thanksgiving to Almighty God for His blessings to us as a people," they were oath-bound to sustain a Constitution which wrested from a part of the people of Ohio their rights; which provides for taxing the colored man's property, but denies him the privilege of saying who shall be his lawgiver and his ruler; which hypocritically asserts that it was instituted "in order to establish justice, and secure the blessings of liberty," while it makes provision for the perpetration of the grossest injustice and oppression. Nor is this the blackest crime of which these pretenders to piety have been guilty. As Legislators of Ohio they have infamously branded the colored man as more unworthy of belief upon oath than his white oppressor—declaring to the world that there is more truthfulness in the heart of the greatest scoundrel, if he be Anglo-Saxon, than in that of the most intelligent and respectable of Ohio's colored citizens. They assure white faced rascality that it may commit with perfect impunity, all manner of violence and outrage upon the colored man, provided it be perpetrated in the presence of none but those of the oppressed class. Infamous enough are such acts to call up the blush of shame upon the cheek of any one except a heartless politician who wears the livery of Republicanism that he may the better play the despot. It is horrible to hear such men talk as they do about Thanksgiving day; desiring that the people of Ohio shall lift up their blood-stained hands in prayer to God, that the voice which has proclaimed their own infamy and the colored man's oppression shall bring the song of thanksgiving, and this too while their heart is unrepentant and filled with the spirit of hatred toward their injured brethren.

The Governor pretends to think the General Assembly was prompted by Christian motives in this act, and he "enjoins" upon the people of Ohio, "to refrain on that day from their usual temporal pursuits, and assemble themselves and engage in the duties of worship." The only valuable part of the proclamation is that in which he adverts to the obligation of the people to "implore the Divine pardon for our forgetfulness of mercy, and the frequent abuse of the great privileges with which we have been indulged." We suppose it will do very well for a Governor to speak in this way, although it would doubtless be regarded as but little short of a libel for an Abolitionist to insinuate, that while the people of Ohio have been careful to "style the mint, and coin, and curtail, they neglect the weightier matters of the law—judgment, mercy and truth." We fully agree with the Governor that the people of Ohio have forgotten mercy, and abused the great privileges in which they have been indulged; and that justice is calling loudly upon them to repent of their iniquities, and to bring forth fruits in the spirit of repentance. Instead of this, they will doubtless assemble in their synagogues, and thank the Lord they are not as other men; that they are the citizens of a country where oppression is unknown, where civil and religious liberty is enjoyed by all, and where each may sit beneath his own vine and fig tree, with none to molest or make him afraid. Shameful hypocrisy! "To what purpose is the multitude of your sacrifices unto me? saith the Lord; I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with: it is iniquity, even the solemn meeting.—Your new moons and appointed feasts my

soul hateth: they are a trouble unto me: I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."

Five clergymen of Cleveland suggest as a proper subject for discourse on Thanksgiving Day "the present condition of the colored population of our State; particularly the legal disabilities by which in no small degree they are disfranchised and oppressed," and propose that after the address, the following, or a similar form of petition, be circulated for signatures. To the Honorable General Assembly of the State of Ohio.

The undersigned, citizens of said State, respectfully pray your Honorable Body, that you would repeal all laws making distinctions between the inhabitants of the State on account of color. Such laws, in the estimation of your memorialists, being unequal, unjust, and greatly derogatory to the character of a professedly Christian State.

The petition is well enough, all except the "Honorable," and we would not for the sake of conformity to the usages of society, give that title to a legislative body who have most infamously treated the colored man, who have oppressed him more than the British government did the American Colonists, and this too while making heaven-high professions of Republicanism. Reasonable and just as is the request made by the Cleveland clergymen, but few of their brother clericals will comply with it. He who dares to plead for the equal rights of all, and faithfully exposes the corruptions of the clergy, is branded as an infidel; and the clergy won't dare to touch this subject lest they should break the charm by which they now bind their people to the traditions of the past. The spirit of Reform is as fatal to clerical power, as is Christianity to the kingdom of Satan; and the clergyman who welcomes it, is either too honest to be a Divine, or is not sufficiently skilled in cunning.

It needs not a very full measure of the spirit of prophecy to enable us to declare that if Thanksgiving Day is generally observed throughout Ohio, that it will be a day distinguished for pious lies, hypocritical pretences, and self glorification.

THEORY vs. PRACTICE.

The Aurora says, that when S. S. Foster was in Indiana, he declared that "those who are laboring for the liberation of the slave, may partake of the products of his labor with impunity, because they use them for the slaves' benefit." This our friend says is horrible doctrine for an Abolitionist to be guilty of urging, that it amounts to a license for the unrestrained use of the fruits of robbery, and ought to be repudiated by all but slaveholders. So much for theory, now for practice. The paper upon which the horrid struck Aurora appears, is made of slave-grown cotton. Is the editor justified in using it for the overthrow of slavery? His theory says no, and that it is horrible doctrine to declare otherwise; his practice responds yes, in a most emphatic tone. If friend Foster is not sinning in this respect, then is the doctrine of S. S. Foster not far from right.

THE PROTEST.

We publish, as requested, a Protest addressed to the people of four of the Southern States of this Union, especially to those residing in the districts in which humanity is regarded a crime, and where those who act the part of good Samaritans are incarcerated in prison. The names of the three hundred and fifty six signers would occupy a column of our paper, and as a statement of the number of signatures will have just as much effect upon those to whom it is addressed, as the publication of the names in full, we prefer the latter mode.

The condition of our imprisoned brothers has been too little thought of. We did believe that although the people of Ohio might be callous to the wrongs and the sufferings of New England's sons, that when their own citizens were imprisoned they would manifest some indignation, some proper resentment. But no, they are as submissive as a pack of whipped spaniels; they don't dare to whimper, much less to bark. How many pulpits in Ohio have spoken up on this subject! There may be many, we have heard of none. The clergy discoursed eloquently on the wrongs of the oppressed Greek, and struggling Pole, but the three captured Ohioans have no share in their sympathies. They are poor men, scarcely known beyond their own fire-side circle, and are without abolitionists. Three very sufficient reasons why a proud, pharisaical and pro-slavery priesthood should pass by on the other side.

Persons wishing to obtain board can be accommodated at Sarah H. Galtbreath's, west end of High street, Salem.

THE HONORABLE J. B. CLAY!

We learn that the Whigs of Philadelphia have tendered a complimentary dinner to this Kentucky mobocrat. What claim the fellow has upon the dinner-homage of Whiggery, is more than we can divine. True, he is a son of "The Unforgotten," and his partner in law; has been concerned in at least one duel; and was secretary of the infamous "Committee of Sixty." Whether any, or all of these are to be considered as services rendered to the Whig party and the country, we leave for others to determine. Had he been a Mr. Nobody, and done to a Whig press of Philadelphia, what he did to a cousin's press in Lexington, instead of feasting him, the Whigs of that place would have cried out against such violation of "law and order," would have put the constables on his track, and complimented him with a few years residence in the State Penitentiary. The despicable spirit of man-worship which the tender of this dinner exhibits is most lamentable, and is evidence to our minds that those who engaged in it, are either knaves, doing homage to him and his rascality, or poor deluded fools that are gulled and blinded by their love of party, and their credulous disposition.

"The Friend of Man" queries whether the Editors of the Bugle are in favor of dividing the Public Lands among actual settlers, and asks us to give our views on that subject. Were we to comply with the request, we should have to present two sets of views, inasmuch as we differ with each other on this question; and as the reason for the faith that is in us, would occupy more space than we should feel justified in appropriating to a subject that is not direct in its bearings upon Am. Slavery, we cannot do it through the columns of this paper. If friend Hinchman will call at our boarding house we will reply to him as desired.

ABBY KELLEY, & CO.

Visited our city last week and held a two days' meeting. Abby was the principal speaker. Stephen S. Foster, who travels with Miss Kelley, also spoke.

We were disappointed in these persons. Though fluent and what would be called good speakers—they are not great intellects. They did not advance a single new or original idea—they did not even new-dress an old one. They are mere ranters—vain, self-conceited, impudent, abusive, endeavoring to stir up strife and courting martyrdom, even though it comes by eggs, so be it in the day time.

They prosecute the business of peddlers, also, in connection with lecturing.

They are dissolutionists—openly advocating the doctrine.

After backed out from a public discussion, after having challenged it. We don't think much of them, and still less of their doctrine.

The above is from the Jeffersonian, a Democratic paper of Richmond, Va. The editor would fain have his readers think that he feels the utmost contempt for S. S. Foster and Abby Kelley, and that they are so very far beneath him, so utterly insignificant, that it will almost soil his dignity to give them a passing glance. We will give our readers an opportunity to look behind the curtain, and they will then be able to judge what kind of a Jeffersonian Democrat the fellow is.

Be it known, he excels in blackguardism, and doubtless prides himself upon his superiority in this particular. He went into the meeting where Abby Kelley and S. S. Foster were, and like a certain animal that often emits an extremely offensive odor, he endeavored to stifle the people with his low abuse of our friends. He intimated they were vile characters, as was evident from the way in which they journeyed, and in the brilliancy of his imagination, inferred they were Fanny Wrightists. At this point of his speech, S. S. Foster demanded proof, which of course he was unable to give, and had to submit to a most terrible castigation for his lying blackguardism. And then to add to the vexation of himself and his gang, our friends refused to discuss with such a creature. Hence his apparent contempt, which but poorly conceals the consciousness of exposed meanness and detected falsehood.

We should regard the condemnation of such a being high praise.

GENERAL ITEMS.

LATER FROM EUROPE.

The steamship Great Western arrived at New York on Wednesday Nov. 5th, bringing dates six days later. Only than had been previously received. There is very little news by her of any interest. The accounts of the failure of the crops of all kinds, are confirmed. The prices of bread stuffs in England had somewhat receded, in consequence of heavy importation.

There has been another insurrection in Italy in which some lives were lost.

The Russians and Circassians had fought another battle, in which the former had as usual, gained no advantage.

COAL TRADE OF PENNSYLVANIA.—It is said that two millions tons of anthracite coal will be sent to market this season from the coal mines of Pennsylvania, which will be three hundred thousand more than the amount last year.

THE MORMONS.—We learn from the Quincy Whig that Mr. Backenatos, the Sheriff of Hancock county, who was arrested at Nauvoo by General Hardin, and taken to Quincy, charged with the murder of Worrel and McBratney, was examined before Judge Purdie and held to bail for his appearance at the Hancock Circuit Court in the sum of three thousand dollars. There were about twenty witnesses to the case. The Mormon and the anti-Mormon witnesses swore in direct opposition to each other.

The Massachusetts Humane Society have presented a beautiful silver cup, with an appropriate inscription, to Miss Garafilia Oakes, for perilling her own life, and saving her mother and aunt from drowning, some months since; while bathing at Plum Island.

RAILWAY MANIA.—There are ten distinct lines of railway projected to provide a near route than the existing one between London and Manchester, all of which are at a premium. The capital required for these several undertakings is £33,150,000—110,000,000 dollars.

There has been a large fire in Montreal, in which property to the amount of several thousand dollars has been destroyed.

The New York Tribune says: "An extraordinary surgical operation in a liver complaint was lately performed by Dr. J. P. Tarsell of New York city, by opening the side of the patient and removing the diseased portion of the liver."

A new potato digger was recently exhibited in operation at Salem, West Jersey. It threw out upon the ground, with two horses, at the rate of five or six acres per day, and as fast as thirty hands could pick up and carry them away. The soil produced 400 bushels of potatoes per acre by the use of compost manure.

ICE FOR CHINA.—The ship Arcatus, which sails in a day or two for Hong-Kong, carries out a cargo of ice, the first regular cargo, we believe, which has ever gone from this country to China. Ice-houses have been set up at Hong-Kong, and arrangements made for the reception and sale of American ice in the Celestial Empire. The Arcatus takes out about 600 tons—all of it "Wenham Lake" ice.

THE ESCAPE OF SLAVES.—The St. Louis Republican of Oct. 25th says: "Last evening a white man by the name of William Fisher, who says he lives in Lincoln County, Mo., and an old free negro man called Richmond, who has been living here a long time, were caught by Capt. McDonough just as they were pushing off in a skiff with a slave belonging to Mr. Curle, which they were about to convey to Illinois. Two other negroes, supposed to be slave, were on the shore, evidently waiting to be conveyed across, but on seeing the others arrested, took to their heels and escaped."

SUBSCRIPTIONS FOR THE BUGLE

COLUMBIANA COUNTY.—New Garden.—James Miller, Mary Mendenhall, L. Rich Wm. M. Thomas, J. H. Chapman, Isaac Johnson, Jacob Dutton, Benj. Hambleton, Wm. Griffith, Isaac Volaw, \$1.50 each; Joseph Gissell \$1.00.

New Lisbon.—Wm. Ritchey, Benj. Hanna Jr. David Galbreath, \$1.50 each.

Funklin Square.—Samuel Shuler 50 cts.

Gifford.—Wm. B. Randolph \$1.50

Columbiana.—Levi Hisey, John Fitzpatrick \$1.50 each.

Green Hill.—G. S. Benton, T. H. Woolley \$1.50 each.

North Lima.—Abraham Sampsel \$1.50.

McKays Mills.—Morris Walton \$1.50

Buck's P. O.—John P. Grueswell \$1.50

Freed's Mill.—John Low 75 cts.

Salmon.—Francis Johnson, Robert Campbell, Thos. Kennett, Aaron A. Davis, Mary Ann Bailey, Joel Sharp, Jacob Heaton, Samuel Gibbons Sr., Daniel Bonsall, George Fogle, \$1.50 each.

Haver.—Peter Smock 75 cts.

Goshen.—Joseph Shinn \$1.50

Pottersville.—Asa Silver, Charles Brosius, Wm. B. Michener, Wm. Johnson \$1.50 each.

Unionville.—Mallon Erwin \$1.50

New Albany.—Benj. Brosius, Charles Brosius, \$1.50 each.

Tarheel Co.—Coffield—J. W. Church; C. S. Mygatt, S. Hall, J. Brown, J. Wetmore, Ensign Church, J. Sprague \$1.50 each.

Elkton.—Stephen Head \$1.50.

Mecum.—John Smith \$1.50

Montgomery.—Dennis Tracy \$1.50

Hubbard.—John Gardner \$1.50.

Warren.—John Cleveland, C. Moser, E. Lewis, John Hartell \$1.50 each.

Lovettsville.—John Bissell, Gideon Underwood \$1.50 each.

Poland.—Christopher Lee 1.50, H. Russell 75 cts.

Berlin Center.—Simon Meredith, Jacob H. Barnes, Joel Betts, Jacob Brown, Benjamin Snow, Josiah Fogg, \$1.50 each, Samuel Ware \$1.00

Summit Co.—Middlebury.—Nathaniel Hawsell 1.50.

Akron.—Henry Rattle, 1.50.

Harrison Co.—Short Creek, James Cope, Joseph Cope 1.50 each.

Cadiz.—Dr. M. Wilson 1.50.

Lake Co.—Painesville.—Ellen Jackson, Rufus Mosely 1.50 each.

Unionville.—A Merriman, P. Pixley 1.50 each.

Morgan Co.—Pennville.—Olton Griffith 1.50.

Geauga Co.—Parkman.—O. Buckingham 1.50.

Chesler.—Wm. Partridge 25 cts.

W. Ch. D.—Osman Beal's 1.50.

Cuyahoga Co.—Ohio City, J. H. Sedgwick 1.50.

Cleveland.—Clayton Sharp, Mary Ann Ball 1.50 each.

Belmont Co.—Somerton.—Joseph Mead 1.50.

Butler Co.—Oxford.—Wm. Austin 1.50.

Stark Co.—Barryville.—Jacob Heacock 2.00, Jacob Ness 1.50.

Mahoning.—Isaac Miller, S. Hamlin 1.50

Marion.—Mary Walton, Jacob Wolf, Charles Shinn, Jonas Wileman, 1.50 each, Jacob Marshall 75 cts.

St. Union.—Pierce Garretson, John Grant, 1.50 each.

R. Hillis, J. Hartley, S. Mercer, Z. P. Edwards, Lea Barnaby, Thos. Rakestraw 1.50 each.

Linnai Co.—Samuel Fowler, J. H. Dey, Jesse Hawley 1.50 each.

Milton.—J. Gilbert, 37 1/2 cts.

New Baltimore.—John A. Woods 1.50.

Ashtabula Co.—Andover, John D. Bailey \$1.50.

Windsor, T. Alderman, \$1.50

New Lyme, Robt. Hoskins, A. C. Willey, E. Brown, L. Reeve \$1.50 each.

Green Co.—Jamestown, James A. Browder, \$1.50, Samuel Lockhart 75 cts.

Acacia, Dr. A. Reid, \$1.60.

Clinton Co.—Lamberton.—Henry Conchlin, John Wiseman, \$1.50 each, Kittisa Green, 75 cts.

New Burlington.—Solomon Whitson, 75 cts.

Clark Co.—Selma.—Richard Wright, John Howell \$1.50 each, Gideon Bloxom \$1.00

South Charleston.—Jonathan Pierce \$3.00.

Claremont Co.—New Richmond.—Francis Donaldson, Thomas Donaldson, \$1.50 each.

Montgomery Co.—Centerville.—John Robb, 75 cts.

Warren Co.—Wayneville.—Wm. Longstreth, 75 cts. Wm. Bateman \$1.50.

Springboro.—Ira Thomas, R. A. S. Janney, \$1.50 each, John Husted 50 cts.

Hareysburg, V. Nicholson \$1.50.

Hamilton Co.—Cincinnati.—Wm. Donaldson \$1.50.

Jefferson Co.—Mt. Pleasant.—Aquila Harford \$1.50.

Smithfield.—Sarah A. Kirk, \$1.50.

Henry Co.—Ind. Greenboro.—Dr. M. D. Stoneman 50 cts.

Wayne Co.—Ind. Richmond.—Geo. Wilson \$1.50

Butler Co.—Pa. Harrisville.—J. T. Hirst, \$1.00.

Deaver Co.—Pa. Brighton.—Edward Gibbons \$1.50.

Fallston.—Joseph B. Coale, Timothy White, James Moreland \$1.50 each, Joseph Smith \$1.00 Wm. Brown 37 1/2 cts.

Darlington.—Robert Harrison, W. S. Morris, Jonathan Morris \$1.50 each.

Portage Co.—Hawanna.—John Day, Wm. Frazer, H. N. Boatwick 1.50 each.

Rockdown.—S. R. Mix 1.50.

Alvater.—Isaac Davis, Ira Strong 1.50 each.

Garrettsville.—Elmyra Hyde 1.50.

Freedom.—Loring Hambleton 37 1/2 cts.

In addition to the foregoing, there has been received of the New Lisbon Anti-Slavery sewing circle fifty one dollars, the amount of subscription for thirty four copies; also the following in donations and collections.

Collection at New Lyme	\$8.30
" " Youngstown	2.00
" " Cleveland	23.84
" " Painesville	8.38
" " Cadiz	5.71
Donation from L. Hamlin	50
" " two friends at George-town	2.00

MEETING AT LIMAVILLE.

B. S. Jones and J. Elizabeth Hitchcock, will hold meetings on Saturday afternoon and Sunday 22d, 23d of November at Limaville, Stark Co. Will the friends in that neighborhood please give due notice, and see that a suitable place is procured?

CONGRESSIONAL INTELLIGENCER.

The proprietors of the National Intelligencer, in order to meet the wishes of those whose circumstances or inclination do not allow them to subscribe even to a weekly Washington paper during the whole year, have determined to issue during each session of congress, a weekly sheet styled "The Congressional Intelligencer," to be devoted exclusively to the publication, as far as its limits will permit, of the proceedings of both houses of congress, and official reports and documents connected therewith, including a complete official copy of all the acts passed by congress during the session.

To bring the price within the reach of every man who can read, the charge for this paper will be for the first session of each congress One Dollar, and for the second session of each congress, Fifty Cents.

The price of the National Intelligencer, to be issued on each Wednesday during the approaching session of congress, will therefore be One Dollar, paid in advance.

To enlarge upon the value, to those who take no newspaper from Washington, of this publication, containing an impartial but necessarily abbreviated account of the proceedings of congress, including a full copy of all the laws passed during the session, would be needless. The man who takes no such newspaper ought to take one, if he does not prefer remaining ignorant of what most clearly concerns his own destiny, and that of his family and of his posterity forever.

When 6 copies are ordered and paid for by one person, a deduction of one-sixth will be made from the price; that is to say, a remittance of \$5 will command 6 copies of the Congressional Intelligencer for the next session; a remittance of \$10 will secure 13 copies and for \$15 remitted from any one person or place 20 copies will be remitted.

Payments in advance in all cases is indispensable.

Weekly National Intelligencer.—This paper, being made up of such portions of the contents of the National Intelligencer proper as can be comprised within the compass of a single newspaper, continues to be issued and mailed to subscribers every Saturday, at Two Dollars a year, payable in advance in all cases—no account being opened with subscribers to the weekly paper.

To bring this paper yet more nearly within the reach of such as desire to take by the year a cheap paper from the seat of government, a reduction will be made in the price of it where a number of copies are ordered and paid for by any one person or association, at the following rates: For \$10 six copies will be sent; For \$20 thirteen copies, and for each sum of \$10 above \$20, eight copies will be forwarded; so that a remittance of \$50 will command 37 copies.

Washington, Oct. 1845.

Publishers of newspapers throughout the several states and territories who will give a single insertion to this advertisement (with this note annexed) and send one of their papers to this office with the advertisement marked there-in, shall receive the weekly National Intelligencer for one year free of charge. Address.

GALES & SEATON,
Washington, D.C.

POETRY.

From the Reason of Liberty.
THE MEETING OF THE BIRDS.
 The birds had a meeting, a few days ago,
 To settle some matters of state—
 And withal, to consider their friends in limbo,
 Who long had been pining in want and in woe,
 With few to mourn over their fate.

In cages of wire, and cages of wood,
 They were hanging all over the land,
 And there made to sing all day for their food,
 And dreamed all night, in their dark solitude,
 Of the groves by the free zephyrs fanned.

The Crow called the meeting to order—caw,
 caw!
 For he had a far reaching ken—
 The eagle was scribe. He was skilled in
 the law,
 And knew where 'twas safest to put in his
 claw;
 And he too, was great with the pen.

The Pigeon was there, to carry the news,
 For Birdland was waiting to hear.
 The most part were anxious to get their
 friends loose,
 And break all the cages and traps that they
 use,
 Those Bird catchers, year after year.

The Linnet was foremost to open the cause;
 For the drooping wing'd captives he spoke.
 His kindred they were, and he thought that
 it was
 A sin against God, and the old forest laws,
 To bring them thus under the yoke.

The Canary arose with a tear in his eye,
 And his musical voice choked with grief.
 This caging his kindred, he thought it was
 mean,
 The wickedest thing that ever was seen—
 And he called the bird holder a thief.

Hold! hold! says the Owl, not so fast, my
 young spark—
 And he opened his eyes in a maze,
 There's a difference between them old
 cagers—(now hark!)
 I see it as plain as a chick in the dark,
 And those that hold birds in these days.

The fathers transgress'd the old law, it is
 true,
 It was bad for the captive birds, quite;
 But that's not our fault—we follow the new;
 What the many call right, it is proper to do,
 And therefore bird-holding is right.

'Twas a clear case, he thought, and his logic
 was prime;
 But the Goldfinch was not quite so clear.
 He could not but think it as much of a crime
 To catch a bird now as it was in old time.
 Sin was sin, the same now as last year.

Then up got the Raven, and bowed as he
 spoke—
 The case seemed to him very plain.
 The fathers who put the birds under the
 yoke,
 It was they who the great law of liberty
 broke,
 Sure, we cannot break it again.

The Sparrow was grieved at such logic, he
 said,
 They might bring us all into the wires,
 And lay all the sin and the blame on the
 head
 Of some old transgressor a thousand years
 dead—
 'Twould excuse all the robbers and liars.

A sweet little bird, with his wings tipped
 with gold,
 (The chairman did not know his name.)
 Said, the wrongs of the captives could never
 be told,
 Their sufferings now were like those of old.
 Then, why not bird-holding the same!

O quit, said the Wren, you're as blind as a
 bat;
 They may suffer, and long to be free;
 But the master has nothing to do with all
 that,
 He sticks to the law—that's what he is at.

What the laws says,—that's right—don't
 you see?
 The Redwing retorted, in fiery mood,
 You talk about law! You marauder!
 You'd be a bird-holder, yourself, if you could,
 I wish your whole tribe—driven out of the
 wood—
 But the chairman here called him to order.

Next the Ostrich got up, by courtesy there,
 And the meeting most gravely addressed:
 His opinion he said he was free to declare,
 That the birds of themselves who could not
 take care,
 Were meant to be slaves to the rest.

The Woodpecker roused up, and gave him
 a scowl,
 As if he would peck out his eyes.
 Avant! who sent you hither old fowl?
 Go, hatch your own eggs—"Order!" said
 the Owl,
 Keep cool—you are more nice than wise.

But now it grew dark, and 'twas thought to
 be best—
 At least, by the Owl and such sages,
 To vote that bird-holding was proper, unless
 The treatment was bad. Then, each to his
 nest,
 And left the poor slaves in their cages.

MISCELLANEOUS.

THE PRISON AT BLACKWELL'S ISLAND.

BY LYDIA M. CHILDS.
 I went last week to Blackwell's Island, in
 the East river, between the city and Long
 Island. The environs of the city are un-
 usually beautiful, considering how far autumn
 has advanced upon us. Progeny rains have
 coaxed vegetation into abundance, and pre-
 served it in verdant beauty. The trees are

hung with a profusion of vines, the rocks are
 dressed in Nature's green velvet of moss, and
 from every little cleft peeps the rich foliage
 of some wind scattered seed. The Island itself
 presents a quiet loveliness of scenery, un-
 surpassed by anything I have ever witnessed;
 though Nature and I are old friends, and she
 has shown me many of her choicest pictures,
 in a light let in only from above. No form
 of gracefulness can compare with the bend of
 flowing waters all round and round a verdant
 island. The circle typifies Love; and those
 who read the spiritual alphabet, written all
 over the earth, will see that a circle of waters
 must be very beautiful. Beautiful it is, even
 when the language it speaks is an unknown
 tongue. Then the green hills beyond look
 so very pleasant in the sunshine, with houses
 nestling among them, like dimples on a smil-
 ing face. The Island itself abounds with
 charming nooks—open wells in shady places,
 screened by large weeping willows; garden
 and arbors running down to the river's
 edge, to look at themselves in the waters; and
 pretty boats, like white-winged birds chased
 by their shadows, and breaking the waves in-
 to gems.

But man has profaned this charming retreat.
 He has brought the screech owl, the bat, and
 the vulture, into the holy temple of Nature.
 The Island belongs to government; and the
 only buildings on it are the penitentiary, mad-
 house, and hospital; with a few buildings oc-
 cupied by those connected with those institu-
 tions. The discord between man and Na-
 ture never before struck me so painfully; yet
 it is wise and kind to place the erring and the
 diseased in the midst of such calm, bright
 influences. Man may curse, but Nature for-
 ever blesses. The guiltiest of her wandering
 children she would fain enfold within her
 arms to the friendly heart-warmth of a moth-
 er's bosom. She speaks to them ever in the
 soft, low tones of earnest love; but they, alas,
 tossed on the roaring, stunning surge of so-
 ciety, forget the quiet language.

As I looked up at the massive walls of the
 prison, it did my heart good to see doves nest-
 ling within the shelter of the deep, narrow
 grated windows. I thought what blessed lit-
 tle messengers of heaven they would appear
 to me, if I were in prison; but instantly a
 shadow passed over the sunshine of my
 thoughts. Alas, doves do not speak to their
 souls, as they would to mine; for they have
 lost their love for childlike and gentle things.
 How have they lost it! Society with its un-
 equal distribution, its perverted education, its
 manifold injustice, its cold neglect, its biting
 mockery, has taken from them the gifts of
 God. They are placed here, in the midst of
 green hills, and flowing streams, and cooing
 doves, after the heart is petrified against the
 genial influence of all such sights and sounds.

As usual, the organ of justice (which phre-
 nologists say is unusually developed in my
 skull) was roused into great activity by the
 sight of prisoners. They said, "Would you
 have them prey on society?" I answered "I
 am troubled that society has preyed upon
 them. I will not enter into an argument
 about the right of society to punish these sin-
 ners; but I say she made them sinners. How
 much I have done towards it, by yielding to
 popular prejudice, obeying false customs,
 and suppressing vital truths, I know not; but
 doubtless I have done, and am doing my
 share. God forgive me! If He dealt with
 us, as we deal with our brother, who could
 stand before Him? If society does make its
 own criminals, how shall she cease to do it?
 It can be done only by a change in the struc-
 ture of society, that will diminish the tempta-
 tions to vice, and increase the encourage-
 ments to virtue. If we can abolish poverty,
 we shall have taken the greatest step toward
 the abolition of crime; and this will be the final
 triumph of the gospel of Christ. Diversities
 of gifts will doubtless always exist; for the
 law written on spirit, as well as matter, is in-
 finite variety. But when the kingdom of
 God comes 'on earth, as it is in heaven,' there
 will not be found in any corner of it that po-
 verty which hardens the heart under the se-
 vere pressure of physical suffering, and stu-
 tifies the intellect with toil for mere animal
 wants. When public opinion regards wealth
 as a means, and not as an end, men will no
 longer deem penitentiaries a necessary evil;
 for society will then cease to be a great school
 for crime.

THE BEGGAR AND BANKER.

"Stand out of the way," said a rough voice
 under my window, one day as I sat musing
 over the bustling scenes below me, at my
 lodgings.
 "Your honor will please recollect," repli-
 ed a sharp but somewhat indignant voice,
 "your honor will please recollect that I am a
 beggar, and have just as much right to the
 road as yourself."

"And I am a banker," was retorted still
 more angrily.
 Amused at this strange dialogue, I leaned
 over the case and beheld two citizens in a
 position which a pugilist would denomi-
 nate squared, their persons presenting a contrast
 once ludicrous and instructive. The one,
 was a purse-proud, lordly man, apparently in
 silk, and protecting a carcass nearly the cir-
 cumference of a hog's head; the other, ragged
 and dirty, but an equally impudent and self-
 important personage; and from a comparison
 of their countenances, it would have puzzled
 the most profound M. D. which of their ro-
 tundities was stored habitually with good
 victuals and drink. Upon close observation,
 however, of the banker, I discovered, almost
 as soon as my eyes fell upon it, a line be-
 speaking somewhat of humor, and awaken-
 ing curiosity, as he stood fixed, and eyed his
 antagonist; and this became more clear and
 conspicuous as he lowered his tone and said,
 "How will your right appear?"

"Why, listen a moment, and I will teach
 you," said the beggar. "In the first place,
 do you take notice, God has given me a soul
 and a body just as good for the purpose of
 eating, thinking, and drinking, and taking
 my pleasure, as he has you—and then you
 may remember Dives and Lazarus as we
 pass. Then again, it is a free country, and
 here again we are on an equality—for you
 must know that even here a beggar's dog may
 look a gentleman in the face with as much
 indifference as he would a brother. I and
 you have the same common master; are

equally free, and live equally easy; are both
 travelling the same journey, bound to the
 same place, and both have to die and be bur-
 ied in the end."

"But," interrupted the banker, "do you
 pretend that there is no difference between
 the beggar and a banker?"
 "Not in the least as to essentials. You
 swagger and drink wine in company of your
 own choosing—I swagger and drink beer,
 which I like better than your wine, in com-
 pany when I like better than your company.
 You make thousands a day, perhaps—I make
 shillings; perhaps, if you are contented I am
 —we are equally happy at night. You dress
 in new clothes—I am just as comfortable in
 my old ones, and have no trouble in keeping
 them from soiling, if I have less property
 than you, I have less care about it; if fewer
 friends the less friendship to lose; if I do not
 make as great a figure in the world, I make
 as great a shadow on the pavement; I am as
 great as you. Besides, my word for it, I have
 fewer enemies, meet with as few losses, carry
 as light a heart, and sing as many songs
 as the best of you."

"And then," said the banker, who all
 along had tried to slip a word in edgeways,
 "is the contempt of the world nothing?"
 "The envy of the world is as bad as its
 contempt—you have, perhaps, the one, and I
 share of the other. We are matched there,
 too. And besides, the world deals in this
 matter equally unjust with us both. You &
 I live by our wits, instead of living by our
 industry; and the only difference between us
 in this particular worth naming is, that it
 costs society more to maintain you than it
 does me: I am content with a little—you
 want a great deal. Neither of us raise grain
 or potatoes, or weave cloth, or manufacture
 anything useful; we, therefore, add nothing
 to the common stock; we are only consumers;
 and if the world judge with strict impartiality,
 therefore, it seems to me I would be pro-
 nounced the cleverest fellow."

Some passers-by here interrupted the con-
 versation. The disputants separated appar-
 ently good friends. I drew in my head,
 ejaculating, somewhat as the man in the play,
 "Is there no difference between the beggar
 and the banker?"

But several years have since passed away,
 and now both these persons have paid the
 last debt of nature. They died as they lived,
 the one a beggar and the other a banker. I
 examined both their graves when I next vis-
 ited the city. They were of a similar length
 and breadth, the grass was equally green a-
 bove each, and the sun looked as pleasantly
 on one as on the other. No honors or de-
 lights clustered round the grave of the rich
 man. They were both equally deserted, lone-
 ly, and forgotten. I thought, too, of the des-
 tines that had passed; and that state in which
 temporal distinctions exist not; temporal hon-
 ors are regarded not, where pride and all the
 circumstances which surround this life never
 find admittance. Then the distinctions of
 time appeared, indeed, as an atom in the sun-
 beam, compared with those which are made
 in that changeless state to which they both
 had passed.

THE CHINESE.

We find in the Newburyport Herald a
 sketch of Mr. Cushing's Lecture, before
 the Lyceum of that place.

Mr. C. has a much better opinion of the
 intelligence and capacity of the Chinese
 than those who have had no opportunity of
 intercourse with that people have been wont
 to entertain. A large class of the people
 are learned; as a nation they are industrious
 and ingenious beyond others, the whole
 country is like a bee-hive. Learning has the
 first place in public estimation, and books
 are as numerous as in Europe. A catalogue
 which Mr. C. had in his possession of a sin-
 gle library, occupies ten volumes. Public
 measures are debated by the populace as
 much as in the United States, and public
 opinion has as much influence in China on
 the government as with us. The fatal error
 of the Chinese has been in giving too epicu-
 rean a character to their habits and their gov-
 ernment. One illustration of this cited was
 the fact that at the close of all letters to one
 another, the written salutation is, "I wish you
 tranquility and promotion." They lack only
 military skill and discipline to make them a
 powerful nation, capable of repelling inva-
 sion or overrunning contiguous countries;
 for no men are braver or die more fearlessly
 in the ranks.

China does not need any foreign trade.—
 Within her own territory she produces every
 thing requisite for the wants of her popu-
 lation.
 Newspapers as well as books abound and
 circulate freely among the Chinese, and
 the Peking Gazette, particularly, penetrates
 to every part of the Empire. They annu-
 ally publish a Red Book, similar to our
 Blue Book, giving the names and emolu-
 ments of all public officers.

In regard to the population of China, Mr.
 Cushing seems to be of opinion that the
 Chinese census does not overrate the num-
 ber, and that the three hundred and fifty mil-
 lions which they claim, is not far from the
 true number. In the Southern part of the
 country two crops a year are produced, and
 the poorer classes subsist on a little rice, and
 the flesh of dogs, cats, rats, &c. To the
 cities and towns there are no carriage-ways,
 the streets are only narrow foot paths, and
 no horse or other beast of burthen are kept
 to require large ranges of pasturage. The
 population is crowded into the narrowest
 limits, by a long succession of ages of peace
 and industry. The compensation asked by
 the servants of Mr. C. in his character
 of American Ambassador, employed, was
 only five dollars a month, and out of this
 they found their own food and clothing.

The Chinese have long been acquainted
 with the improvements in the arts, upon
 which the Europeans pride themselves as
 the inventors, with the exception only of the
 steam engine. Machinery has not been in-
 troduced among them.

The wrong impressions which have ob-
 tained in regard to the Chinese character,
 have been caused by the always difficult and
 erroneous translations from a primitive lan-
 guage, which frequently make what in the

original was rational and serious, appear in
 the translation absurd and ridiculous.

STRIVE TO BE HOLY NOW.

It is better to live in the present than in the
 past or future. We cannot benefit the past.—
 The way to benefit the future is to give the uni-
 versally to the present. As the future becomes
 the present, let us attend to it; let us think and
 care nothing for the future, except as it becomes
 present. The only way to prepare for the fu-
 ture and to avert all its evils, however remote
 that future is, is to give entire attention to a
 faithful performance of passing duties. Fidelity
 to the present is the only sure ground of hope for
 the future; and he that faithfully serves his God
 not in holy days, assemblies, rites and cere-
 monies, but in loving man with an all-confiding al-
 loping, all-suffering, and all-forgiving love, and
 gives himself to the promotion of their welfare,
 may with dauntless heart and fearless step walk
 down into the Eternal future, for underneath
 him will be the 'Everlasting Arm.' If ministers
 would cease to humbug the world about the past
 and future, and call the attention of mankind to
 the events, maxims, and human beings and do-
 ings of the present; war, slavery, drunkenness,
 and man's dominion over man, would soon cease.
 Salvation from present sin, not from future sin,
 would be more aimed at. Efforts and de-
 sires after present holiness and conformity to
 Christ, would supersede all concern about a fu-
 ture heaven or hell.

This may be heresy to some—but truth accord-
 ing to Him who said—Why take thought for
 the future? The future shall take thought for
 itself. Sufficient for the present are the business
 and duty thereof.

HENRY C. WRIGHT.

WHAT IS IT?—"A Mechanic," in the Phila-
 delphia Ledger, says that two gentlemen of
 that State have invented a new method of roof-
 ing houses more durable than shingles, slate or
 tin, as brilliant as glass, fire-proof and water-
 proof; red, blue, yellow, green, or any other col-
 or that may be desired; a non-conductor of elec-
 tricity, a reflector of heat; cheaper than tin,
 lighter than slate, being vitrified, it is almost in-
 destructible by time or weather, and so easily
 put on, that the largest roof can be covered in a
 single day if desired. It requires very little de-
 cent; a roof covered with this material may be
 made as flat as any tin roof, without the least
 danger of leaking. Nothing short of actual vio-
 lence will injure it. Should it come into gen-
 eral use, our cities will outshine the Kremlin
 of Moscow. When a house with a slate roof is on
 fire, the slates fly so, that firemen are in great
 danger, should they come near it; but this arti-
 cle of having passed through the fire, in the process
 of manufacture, is not liable to this objection;
 its durability is such, that it will last as long as
 the house.

Shoe Pegs.—A writer in the Boston Even-
 ing Traveller, says:

"Perhaps you have not seen what I have,
 many and many a time, a shoemaker take a
 block of maple wood, and with his hammer
 and knife, split off a piece for pegs; then
 pare, point and split it in his pegs at the rate
 of ten a minute. Well, instead of that, you
 may now go into a peg mill and see the saws
 knives and chisels, driven by water power,
 and forty bushels of pegs all pointed, smooth-
 ed and polished, turned out in a day. I cannot
 describe the process to you, but only say
 they are made as well as a pin, the last pro-
 cess being to put them into a large cask,
 which is kept revolving long enough for the
 friction of each peg against its neighbor to do
 the business of polishing itself to a charm.—
 They are put up in clean cotton bags of a
 bushel each, and sent to Boston. This Yan-
 kee peg is now exported and used in the shoe
 shops of London!"

POWER OF KINDNESS.

A letter from Alfred Wells, of Oswego
 county, New York; to the President of the
 New England Non-Resistant Society, con-
 tains the following interesting incident:—

"I write chiefly to give you an account of
 the power of love that took place in the fam-
 ily of an old friend of mine who is now no
 more. Besides other children, he left two
 sons, Henry, aged about twenty, and Albert,
 about sixteen. The latter possessed what is
 called a bad, ungovernable temper, that gave
 his mother much trouble, and she, (probably
 in a pet), told Henry that he must whip him.
 He did; but Albert resisted, and he received
 a severe thrashing; but it did not tame him
 at all, and he vowed that he would never
 speak to Henry again until he was old enough
 to have revenge. While he stayed at home,
 (some months, I believe,) he never spoke to
 Henry. After this, he went to sea, and was
 absent four or five years. But Albert was a
 boy of many good qualities. He laid up mo-
 ney. While the vessel was loading and un-
 loading at the ports of the distant countries
 he visited, he made short excursions into the
 interior, and made use of his eyes and ears
 to improve his mind and gain what informa-
 tion he could, and came back an amazingly
 stout athletic young man, and apparently
 greatly improved. He was frank and social
 with the rest of the family, but not a word
 did he say to Henry. The latter by this time
 had become a Methodist preacher, and Al-
 bert's conduct toward him grieved him to the
 heart. After a time, Henry went to Al-
 bert, and with tears in his eyes said to him,
 "Albert, I cannot possibly live in this way
 any longer. Your silence I cannot bear an-
 other hour. You remember you said, when you
 whipped me, you would speak to me a-
 gain; and I am now ready to receive your
 punishment. Let us go to the barn; I will
 pull off my coat—I promise you that I will
 make no resistance, and you may whip me as
 long as you please, and we will then be friends,
 unless you should have struck me, if mother had
 not requested it. I am sorry that I did."—
 Albert's stout heart could bear blows in al-
 most any quantity, without shrinking; but
 Henry's love he could not withstand; it melt-
 ed his proud spirit instantly, and in a mo-
 ment he was bathed in tears. They embraced
 each other directly. For a time their love
 was too great for utterance, but soon Albert
 expressed his regret for what he had said, and
 they are now, for aught I know, two as lov-
 ing brothers as any in the country; and to
 God, the God of peace, be all the glory.

The parent who would train up a child in
 the way he should go, must go in the way
 he would train up a child.

SELF MARRIAGE.—A couple had been living
 together, as man and wife, in Philadel-
 phia for some time. The gentleman, per-
 haps becoming tired of incumbency—refus-
 ed to support his reputed wife. She insti-
 tuted a suit to obtain her share of his worldly
 substance. The defence was, that they were
 not legally married. It appeared that no
 clergyman, or minister of law, officiated at
 the marriage ceremony; but that the parties
 acknowledged themselves man and wife in
 the presence of witnesses. This, Judge
 Sargent decided to be legal marriage, and or-
 dered the husband to give security for the
 payment of \$10 per week for the support of
 his wife. With this decision the husband
 refused to comply, and was imprisoned for
 contempt of court. He was subsequently
 brought before the court, backed by an ex-
 traordinary combination of legal talent, on
 application for a discharge. But all to no
 purpose; the Judge was inexorable.

The decision is not new. This interpreta-
 tion of the law was established in Eng-
 land many years ago, and a law providing
 for marriage in this form was adopted in
 South Carolina in 1609, "in order that none
 might be hindered in so necessary a work,"
 "there being no ministers."—[Freeman.

METHODIST TROUBLES.—The M. E. Church
 don't split with a very smooth seam. In
 Kentucky, a few ministers and congregations
 adhere to the old church, and more still in
 Missouri; while the Ohio conference claims
 jurisdiction over some churches in Virginia.
 The people at Parkersburg have driven off
 their preacher with threats of violence. The
 Illinois conference has declared that the sepa-
 ration is in violation of the rules of disci-
 pline;—that the conference recommends the
 ministers of the church, in the southern
 states to remain in the church, and to meet
 and form themselves in regular annual con-
 ferences;—that the Bishops of the church be
 requested to preside over such meetings;—
 that, in view of the secession at Louisville,
 the Bishops be requested to call a General
 Conference as soon as practicable; and that
 as soon as a majority of the Conferences
 shall have approved these resolutions, the
 Bishops be requested to take charge of the
 ministers and members adhering to the
 Church, from the "self-styled Methodist
 Episcopal Church South."—[Emancipator.

POWDER!—The slave-holders of the 18th
 admit there is pressing danger from our
 slaves—fire—just—and murder. Yes, sla-
 very is a "powder house" say they, which
 a mad man may blow up. Say you so my
 respectable masters! Then by all the in-
 stincts of self-preservation, we demand of
 you to remove this powder house from
 among us. What right have you, the 31-
 000, to keep "powder" in your houses
 which may blow up the 600,000 free whites
 of our unhappy country? In the name of
 our wives, our children, our daughters, and
 sons, our friends and relations, our homes
 and our country—we demand that this "ma-
 son" be removed, as utterly intolerable and
 dangerous to our peace and safety.—[True
 American.

NO MERCY.—Mrs. Child relates an anecdote
 of a young man who emerging from a prison,
 got a situation and filled it with honor for many
 years. He was at last recognized as a person
 who had been a convict, and was discharged from
 his employment. He returned to his former evil
 course, and became a hardened and desperate
 wretch. Had the world said to him go and sin
 no more, he might have been saved.

NOTICE

Is hereby given, that a petition will be
 presented to the next Legislature of the State
 of Ohio, praying for the erection of a new
 county out of the following townships in
 Trumbull and Columbiana counties, to be
 called the county of Cass with the seat of
 justice at Canfield Trumbull county, to wit:
 Milton, Jackson, Austintown, Youngstown,
 Coitsville, Poland, Boardman, Canfield, Ells-
 worth, and Berlin, in Trumbull county, and
 Smith, Goshen, Green, Beaver, and Spring
 field, in Columbiana county.
 October 31st 1845. 41-15.

AGENTS FOR THE "BUGLE."
 NEW GARDEN—David L. Galbreath.
 COLUMBIANA—Lot Holmes.
 COOL SPRING—T. Elwood Vickery.
 MARLBORO—Dr. K. G. Thomas.
 BERLIN—Jacob H. Barnes.
 CANFIELD—John Wetmore.
 LOWELLVILLE—Dr. Butler.
 POLAND—Christopher Lee.
 YOUNGSTOWN—J. S. Johnson.
 NEW LYME—Hannibal Reeve.
 AKRON—Thomas P. Beach.
 NEW LISBON—George Garretson.
 CINCINNATI—William Donaldson.
 SALINEVILLE—James Farmer.
 EAST FAIRFIELD—John Marsh.
 FALLSTON Pa.—Joseph B. Cagle.

Anti-Slavery Publications.

J. ELIZABETH HITCHCOCK has
 just received and has now for sale at her
 boarding house, Sarah Galbreath's, west end
 of High st.
**THE CONSTITUTION A PRO-SLAVERY
 COMPACT, OR SELECTIONS FROM
 THE MADISON PAPERS.**
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 OR A TRUE PICTURE OF THE AMERICAN
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 Goodell.**
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